

The Lion

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An Unofficial Newsletter for Members Only of
Saint Mark's Parish, Denver, Colorado

THE CUP OF SALVATION

James Tochiara

IN my youth, I would ask myself this question: How have I received salvation? A simple enough question with a rather more interesting answer. As we all know, we have been saved by Jesus Christ, who died for our sins upon the cross. Initially, I thought that my sins were erased by the perfection of the payment – Jesus offered his life, and as he was perfect, such a perfect gift could pay for all the sins of the world. Unfortunately, this seemed to be like on-line banking or some kind of direct deposit. The payment has been made obscurely, and without my involvement. Of course, if I believe in Jesus, then I somehow have become involved, but it is all still murky.

Surely, the Sacrament of Communion has something to do with this? As the Psalmist prophesied, *I will take the cup of salvation, and call upon the Name of the LORD* (Ps. 116:13) and as St. Paul wrote, *I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the communion of the Blood of Christ? The bread which we break, is it not the communion of the Body of Christ?* (I Cor. 10:15-16) Behold, the Word of God has introduced the cup of Communion, the cup of the Last Supper, to this conversation, and it beckons to us with the deeper knowledge of its storehouses.

I know that in Communion, we experience a mystical union with God's divine energies. If we become one with Christ, then are we made perfect, and so have we received salvation. But what happened to all of the sins – mine, Adam's, the entire fallen world's, and why do I continue to sin afterward? We know that we are transformed, but also it is evident that this transformation is not a simple one. There remains a point of disconnect between Jesus' perfection and goodness, and our sinfulness – a gap that must be bridged. Understanding the cup will enable us to understand more about the Communion, and the salvation, that we receive.

The cup of Communion is not so simple, as being only a cup of blessing. As we read in St. Paul, *For as often as ye eat*



this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the Body and Blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's Body. For this cause many are weak and sickly among you, and many sleep. (I Cor. 11:26-30) To the Blessed Apostle, Communion is salvation and mystical union, but also peril and possible damnation. If I do not discern the Lord's body, partaking of the cup should not lead to salvation, that much is obvious. It should then be unavailing or futile. How is it unto damnation?

So, we have two problems: First, how does Jesus' perfection connect to our sinfulness; and second, how does the cup of salvation also contain damnation? Again from St. Paul we read, *For he [the Father] hath made him who knew no sin [Jesus] to be sin for us; that we might be made the righteousness of God in him.* (II Cor. 5:21) Ah! Here's progress in our search for an answer, and indeed it is the answer to the first problem, shortly given. Although still sinless, the

Father made Jesus to be sin, which then leads to our righteousness. The gap is bridged, the problem solved. But have we contemplated how Jesus was made sin for us? As it is in this that we have received salvation, a proper understanding would be in order. Besides, the second problem also remains to be solved.

Let us return awhile to the subject of the cup, and I pray the reader to indulge this progression. Our Lord mentions a "cup" a few times in the Gospels. In Matthew (20:21-23), Jesus asks James and John if they can drink of the cup that he will drink of, and be baptized with the baptism that he is baptized with. Of course, Jesus has already been baptized by John Baptist, so this baptism is a mysterious one, to say nothing of this mysterious cup. Whatever else it may be, this cup is a challenge, a trial, and a great suffering.

Nearing his passion, the Lord shares the cup of the new testament with his disciples (Matt. 26:27-29), and then says that he will not drink the fruit of this vine again until he drinks it with his disciples in the Kingdom. Only a few verses later (39), Jesus pleads with his Father to *let this cup pass from me*. Obviously, there are two cups being spoken of. This cup from his Father is that same mysterious cup mentioned above--not the same as the cup of communion, but the two are linked in some way. Jesus prays not to drink of this cup three times, each time adding that he will do his Father's will. Then the soldiers come to arrest Jesus. When Peter draws his sword, the Gospel of John records Jesus telling Peter, *The cup which my Father hath given me, shall I not drink it?* (Jn. 18:11) Jesus has already begun drinking from this cup, and he shall continue until his death, drinking up the very dregs. In Matthew 26:56, Jesus says that the Scriptures of the Prophets must be fulfilled this way.

What are the Scriptures that Jesus speaks of? In the Psalms –

For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another. For in the hand of the LORD there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them. (Ps. 75:6-8)

The LORD is in his holy temple, the LORD's throne is in heaven: his eyes behold, his eyelids try the children of men. The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup. (Ps. 11:4-6)

In Ezekiel (23:30-33) – *I will do these things unto thee, because thou hast gone a whoring after the heathen, and be-*

cause thou art polluted with their idols. Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand. Thus saith the Lord GOD; Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn and had in derision; it containeth much. Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

In Jeremiah (25:15-18) – *For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me: To wit, Jerusalem, and the cities of Judah ... to make them a desolation, an astonishment, an hissing, and a curse; as it is this day.*

In Isaiah (51:17-19) – *Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out. There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up. These two things are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee?*

The cup also appears in the Revelation of Jesus Christ, which was given to John. In Chapter 17 (vv.3-4), the Great Whore has a cup full of blasphemies, abominations, filthiness, and fornications (idolatry). In Chapter 14, Babylon makes the nations drink of the wine of the wrath of her fornication (v.8), and if anyone worships the beast or receives his mark, *The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb* (v.10).

This is the cup of which Jesus drinks in the garden of Gethsemane. It is a cup of scorn, derision, drunkenness, sorrow, astonishment, desolation, fury, madness, a sword of war, a hissing, a curse, trembling, destruction, famine, and blasphemies, abominations, filthiness, indignation and torments. Such a mighty cup! It is the cup of the wrath of God upon all the world. No wonder our Blessed Saviour sweats blood (Lk. 22:44). There are those who do not know how to read the Scriptures who would say that Jesus is suffering a rare physiological condition. They miss the meaning entirely. Whether this is true or not, Jesus sweats blood because he has imbibed the sins of the world; he has taken a deep draught of the red wine of the wrath of God. And the

Evangelists, all four, must note that Jesus is offered vinegar for his thirst immediately before he dies. How obvious to the pious messianic Jew of Jesus' day that this vinegar is the very dregs of that cup.

When Jesus begins his long partaking of that cup, everything changes. He begins to fulfill the prophecy of Isaiah, he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him (Is. 53:2). Jesus prophesied to Peter that Peter would deny him. This seemed so impossible to Peter, who had such a genuine love for Jesus, a man that he had as a guest in his house. This is the same Peter who recognized Jesus as the divine Messiah. And this is the same Jesus who healed the sick and walked on water, whose charisma and beauty were notorious to the Pharisees.

In his great compassion for his friend, Jesus forewarns Peter of his transformation. I believe that he is giving Peter words of his forgiveness even before Peter betrays him. "Do not despair after you reject me, Peter! You won't understand, but it won't be your fault." This forgiveness is given to all when Jesus is upon the Cross, *Father forgive them, for they know not what they do*. Indeed, they do not. They are assisting the Great High Priest in the eternal sacrifice, acting as priests and deacons to divinity.

This also explains the words of Pilate (that brutal slayer of hundreds of women and children, not on only one occasion but repeatedly), as well as the words of the Jews (the prophetic community of God, even as many rejected their Messiah). Remember, Pontius Pilate washed his hands of Jesus' death, saying, *I am innocent of the blood of this just person: see ye to it*. (Matt. 27:24) As a Gentile, he was indeed innocent, that is unknowing, of this ritual of Judgment from the Jewish Temple. *Pilate saith unto him, What is truth?* (Jn. 18:38)

The Jews continued to utter prophecy, as the high priest Caiaphas which gave counsel to the Jews, *that it was expedient that one man should die for the people* (Jn. 18:14). Blessed be God that the one man, Jesus, died for us all! It was prophecy when the Jewish multitude tells Pilate, *His blood be on us, and on our children* (Matt. 27:25). Of course his blood was upon them, and their children, as the Roman genocide against the Jews would occur in a generation. His blood was upon them for judgment, but also salvation for those who believed. *Indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile*. (Rom. 2:8b-10)

This is the mighty work of the Messiah Jesus, our Saviour. Jesus was not merely a man who was crucified. Many have been crucified before and since. His power is that he drank our judgment for us, something only divinity could withstand, and now all judgment has been given to the Son of God. Who else could be worthy to open the Book of Judgment and the Book of Life? *And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof... And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation* (Rev. 5:3-5, 9).

Jesus became sin by drinking at the cup of God's wrath, which truthfully is only our own sins set loose by the removal of our Rock's merciful protection. And he bore our sins even unto the Cross, where he died. *When the soldier pierced his side, forthwith came there out Blood and Water* (Jn. 19:34b), not water and purification only, but also the blood of wrath and judgment. For now is salvation come to the Gentiles, who have been grafted onto the Israel of God. The blood that was upon the Jews and their children is now upon each of us.

Although the Jewish priests offered sacrifices in the hope of pleasing God that he would forgive their sins, Jesus alone possesses within his own person the power to wash away sin. He drank the poison of sin, took our punishment, and withstood it to the end, overcoming sin. We have been bought and paid for, and he has received glory for his victory. Now he is a pure and spotless offering of thanks and praise to the Father, a Judge of perfect righteousness. The cup of the Communion of his Blood is the cup of the New Kingdom, and also of the World's End. This cup is the cup of blessing and the cup of wrath, for both are of these latter days. With holy fear do we call upon the Name of the Lord.

This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. (1 Jn. 5:6-8) §

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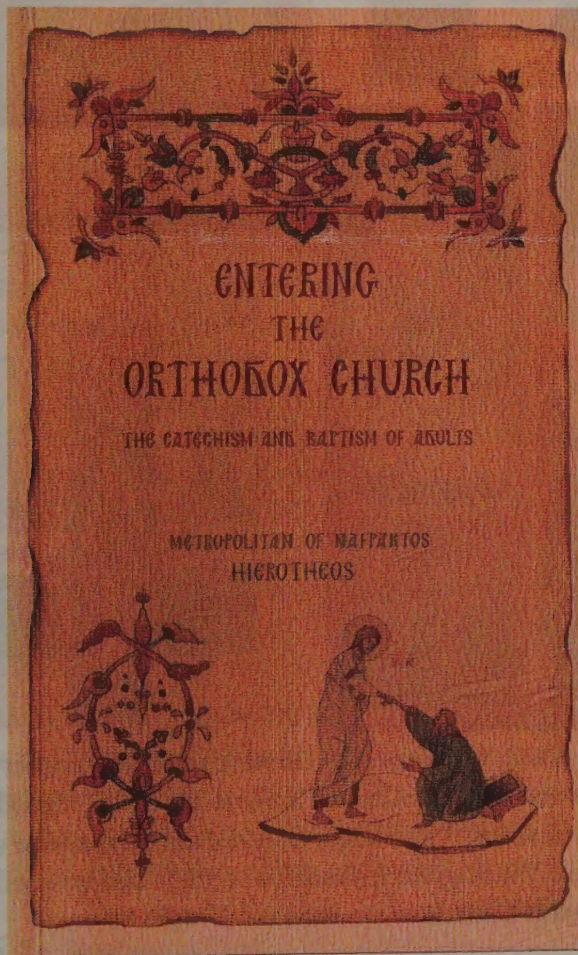




The Teen SOYO bake sale was a fund raiser for their trip to Oklahoma City for the Fall Gathering. They made over \$300 in sales thanks to all who baked and bought pies and muffins.



The Church Women's Tea was a social event and a fund raiser for the many worthy projects they sponsor. We simply need a bigger Parish Hall for these events. It looks like we can move some furnishings and gain some space after the new North Entrance and elevator project are completed. A larger hall would serve St. Mark's and other non-profits looking for meeting space in South Denver, so long as they are wholesome groups and don't make a mess.



BEGINNING SATURDAY, October 7th we will start our study of *Entering the Orthodox Church, the Catechism and Baptism of Adults*, by Metropolitan of Nafpaktos Hierotheos. This class is at 10:00 AM and should conclude at 11:00 AM each Saturday. Copies are available for \$ 19⁵⁰ at the St. Mark's Bookstore. All are welcome -



both new inquirers and regular parishioners who might learn something from this study. The principle sections are: The Prodigal Son and The Symbol of Faith (a study of the Creed). Other popular books by Hierotheos include *Orthodox Spirituality* and *Orthodox Psychotherapy* and Gregory Palamas. We have about six titles by this author in the bookstore. Our folk have gained a sense of Orthodox Christian spirituality and the life of prayer from these studies with a renewed motive to support and encourage the monastic life manifested in some parts of the Church.

Icon Reproductions from the St. Laurence Studio



WITH the new Icon Studio we are now able to offer reproductions of some of the most popular icons written by Archdiocesan Iconographer Mary Gay Sullivan Coit. These include Saint Alban, Saint George, Saint Tikhon of Moscow, three Warrior Saints: Lupos, Artemios, and Nestor, and the new icon of Our Lady of Walsingham, Mother of God.

Each icon is handsomely printed, laminated, and mounted on a quality birch veneered board. Surface treatment is available as either glossy with more detail or satin for a non-reflective surface.



Prices vary according to size. The Warriors are reproduced in a 11" x 4.5" format and cost \$18⁰⁰ each. Saint George is 11" x 5.5" and is \$ 21⁰⁰ and Saint Alban, the Proto-martyr of England is produced at 11" x 7.5" at \$23⁰⁰ each. Saint Tikhon of Moscow, Enlightener of America is reproduced at 11" x 7.5" and priced at \$ 23⁰⁰ as well.

Our Lady of Walsingham is a necessarily a larger icon in reproduction given the detail in the surrounding icons of the Presentation of the Virgin, the Annunciation, the Nativity of our Lord, the Presentation of our Lord, the Passion of our Lord, and the Dormition of the Theotokos (Assump-

tion), which surround the central Icon of the Mother of God enthroned with the Christ Child. A 11" x 9.5" reproduction is priced at \$30⁰⁰ and larger sizes should be available upon request. The original is about 24" x 19.5" and is venerated in the Parish Church.

For custom sized icons please write to :
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All orders should be addressed to: St. Mark's Bookstore, 1405 South Vine Street, Denver, CO 80210. Please add \$4 each for postage to USA addresses and \$9 overseas. Payment in US Dollars by cheque or money order please.

A SCRIPTURAL ROSARY of the BLESSED VIRGIN MARY

From the Introduction

THE Rosary is a form of prayer in which the fifteen chief historical events upon which our Faith is based are contemplated.

The Rosary Prayer consists of the Apostles' Creed, fifteen *Pater Noster's*, fifteen *Gloria Patri's*, and one hundred and fifty *Ave Maria's*. These are divided into three portions, called *Chaplets*, each Chaplet consisting of five *decades* (tens). A decade consists of one *Pater Noster*, ten *Ave's* and one *Gloria Patri*. To each of these decades is assigned one of the principal Mysteries of the life of our Saviour or his blessed Mother, as matter for meditation while the prayers are being said.

For the careful meditation of the devotion, it is necessary to have a string of beads called a "rosary."

There are several different methods for reciting the Rosary Prayer. This booklet makes use of short Scriptural sentences as aids to meditation on the Mysteries of Our Lord and Our Lady.

THE five "*Joyful Mysteries*" are (1) The Annunciation of Our Lady; (2) The Visitation of Our Lady to Saint Elizabeth; (3) The Nativity of Our Lord JESUS Christ; (4) The Presentation of Our Lord in the Temple; and (5) The Finding of the Child JESUS in the Temple. The Joyful Mysteries are said on Mondays and Thursdays throughout the year, and also on the Sundays from Advent to Lent.

The five "*Sorrowful Mysteries*" are (1) The Agony of Our Lord in the Garden; (2) The Scourging of Our Lord; (3) The Crowning of Our Lord with Thorns; (4) The Carrying of the Cross; and (5) The Crucifixion and Death of Our Lord JESUS Christ. The Sorrowful Mysteries are said on Tuesdays and Fridays throughout the year, and also on the Sundays in Lent.

The five "*Glorious Mysteries*" are (1) The Resurrection of Our Lord; (2) The Ascension of Our Lord; (3) The Descent of the Holy Spirit; (4) The Assumption of Our Lady; and (5) The Coronation of Our Lady in Heaven. The Sorrowful Mysteries are said on Wednesdays and Saturdays throughout the year, and on the Sundays from Easter until Advent.



The Joyful Mysteries



I. The Annunciation of Our Lady

PATER NOSTER. 1. The Angel Gabriel was sent from God to a Virgin; * and the Virgin's Name was MARY. (*Luke i. 26, 27*) *AVE MARIA.*

2. And the Angel came in unto her and said, 'Hail, Full of Grace, the Lord is with thee: * Blessed art thou among women.' (*Luke i. 28*) *AVE MARIA.*

3. MARY was troubled at his saying, * and cast about in her mind what manner of salutation this should be. (*Luke i. 29*) *AVE MARIA.*

4. And the Angel said unto her, 'Fear not, MARY, * for thou hast found favour with God.' (*Luke i. 30*) *AVE MARIA.*

5. 'Behold, thou shalt conceive in thy womb, and bring forth a Son, * and shalt call his Name JESUS.' (*Luke i. 31*) *AVE MARIA.*

6. 'He shall be great and shall be called the Son of the Highest; * and of his Kingdom there shall be no end.' (*Luke i. 32, 33*) *AVE MARIA.*

7. Then said Mary unto the Angel, * 'How shall this be, seeing I know not a man?' (*Luke i. 34*) *AVE MARIA.*

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AVAILABLE NOVEMBER 1, 2006
(The Feast of All Saints)

A Scriptural Rosary of the Blessed Virgin Mary is suitable for use by all Christians (Orthodox, Roman Catholic, Anglican, Lutheran or Protestant) who have a devotion to the Mother of God.

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FROM THE RECTOR

THANKS to all our Church School teachers we now offer classes for all ages at St. Mark's on Sunday mornings. Judith Tochiara and Ann Herrell teach the youngest scholars in the Good Shepherd Atrium program (3 - 5 years old). Tamara McCrossen and Ann have the True Vine Atrium (6 - 8), Capt. Andrew Diederich the Bible Challenge Class (9 - 12), and Teen SOYO (13 - 18) is led by Subdeacon James Tochiara with Darren and Melissa Payne. Fr. John teaches the adult class with a Psalm followed by 20 minutes of Bp. John F. Spalding's *How to Work a Parish* and then Dr. John Falcone gives a lesson on the Epistle to the Romans. So, there is plenty to keep everyone busy on Sundays from about 9:00 AM to 9:55 AM. For those who like Anglican Chant, the Choir now offer a beautiful abbreviated Matins at 9:45 AM in the church which is followed by the High Mass at 10:00 AM. A nursery for children 0 - 2 is provided from about 9AM to 11 AM by Dianna Cate, Tanya Diederich, and Melissa Payne with help from some of the Teens.

OUR new Icon Studio has been completed thanks to Sr. Sophia for power cleaning the floors and walls, to Richard Murray, Esq. for painting and new electrical outlets and to Guy Huft for installing the track lighting. Mary Gay Sullivan Coit is our Archdiocesan iconographer and this will be her studio for full time Icon work. She has major and smaller commissions that should keep her busy for years to come. Reproductions of her icons are available from St. Mark's Bookstore and will soon be sold through Eighth Day Books in Wichita. Some of the icon reproductions come from the workshop of Fr. Mark Haas who is the Vicar of St. James' Church in Ft. Collins. Reader Polycarp Sherwood donated a very fine Epson 7800 printer for high quality prints of the icons. Others may learn the reproduction craft. This will provide suitable icons for our churches, oratories, and homes with subjects that are of devotional value for the Western Orthodox faithful and all who love the Saints. A beautiful new Our Lady of Walsingham icon will soon be ready in reproduction form. Our Lady of Glastonbury is planned as well as Ss. Augustine of Hippo, Ambrose, Gregory the Great and Jerome the Priest, and Laurence, Archdeacon and Martyr.

ATHIRD and revised printing of *Saint Dunstan's Psalter* should be delivered about October 6th. Lancelot Andrewes Press has also produced a *Scriptural Rosary* suitable for private devotion as well as church services.

THE new North Entrance and elevator project has begun at St. Mark's with the removal of three trees and a big dig in the ground. We expect the foundations to be poured in the first week of October and rapid progress in framing and building after that. Completion is estimated for about the 10th of December. This is an expensive project and so we welcome contributions from all who want to see our parish become accessible to folks who cannot or should not try to climb steps. An accessible rest room off the Parish Hall is also part of the design. There will be a nice balcony on the North side of the church also. This will be a refuge for those who need some air after or during a long sermon or interminable liturgy. §

ANGLICAN CHANT MATINS SUNDAYS FROM 8 OCT. TO 5 NOV.

8 October, Trinity XVI

- Antiphon for Trinity Sunday
- *Venite*, Hymnal 1940 # 612 (a) (b)
- Psalm 145
- OT Lesson, Exodus 3:1-15
- *Te Deum*, Hymnal 1940 # 613 E. G. Monk; #617
W. Croft; and last section to music at #613

15 October, Trinity XVII

- Antiphon for Trinity Sunday
- *Venite*, Hymnal 1940 # 612 (a) (b)
- Psalm 107:1-16
- OT Lesson, Exodus 5:1-9, 19 - 6:1
- *Te Deum*, Hymnal 1940 # 613 E. G. Monk; #617
W. Croft; and last section to music at #613

22 October, Trinity XVIII

- Antiphon for Trinity Sunday
- *Venite*, Hymnal 1940 # 612 (a) (b)
- Psalm 114
- OT Lesson, Exodus 14:5-14, 19-21, 24-28, 30
- *Te Deum*, Hymnal 1940 # 613 E. G. Monk; #617
W. Croft; and last section to music at #613

29 October, Christ the King

- Antiphon for Trinity Sunday
- *Venite*, Hymnal 1940 # 612 (a) (b)
- Psalm 72
- OT Lesson, Jeremiah 10:1-10
- *Te Deum*, Hymnal 1940 # 613 E. G. Monk; #617
W. Croft; and last section to music at #613

5 November, Trinity XX

- Antiphon for Trinity Sunday
- *Venite*, Hymnal 1940 # 612 (a) (b)
- Psalm 115
- OT Lesson, Exodus 32:1-6, 15-20, 30-34
- *Te Deum*, Hymnal 1940 # 613 E. G. Monk; #617
W. Croft; and last section to music at #613

OCTOBER MMVI

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1 TRINITY XV Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM <i>Anglican Chant</i> Matins – 9:45 AM High Mass – 10 AM Evensong – 4 PM	2 THE HOLY GUARDIAN ANGELS Matins – 7 AM Mass – 7:30 AM	3 <i>Feria</i>	4 <i>Feria</i> Matins – 7 AM Mass – 7:30 AM <i>Evensong at DU</i> – 5:30 PM	5 <i>Ss. Placidus & companions, Mm.</i> Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	6 <i>S. Faith, VM</i> Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	7 MOST HOLY ROSARY Matins – 8:30 AM Latin Mass – 9 AM Class – 10 AM Evensong – 5 PM
8 TRINITY XVI Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM <i>Anglican Chant</i> Matins – 9:45 AM High Mass – 10 AM Evensong – 4 PM	9 <i>Ss. Denis & companions, Mm.</i>	10 <i>S. Paulinus of York, BC</i>	11 <i>S. Kenneth, Ab.</i>	12 <i>S. Wilfrid of York, BC</i>	13 <i>Translation of S. Edward, KC</i> Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	14 <i>Saturday Office of Our Lady</i> Matins – 8:30 AM Latin Mass – 9 AM Class – 10 AM Evensong – 5 PM
Fr John in Chicago, Jackson MS. & Houston						
15 TRINITY XVII <i>Our Lady of Walsingham</i> Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM <i>Anglican Chant</i> Matins – 9:45 AM High Mass – 10 AM Evensong – 4 PM	16 <i>S. Gall of Switzerland, Ab.</i>	17 <i>Vigil of S. Luke</i>	18 S. LUKE THE EVANGELIST Matins – 7 AM Mass – 7:30 AM <i>Evensong at DU</i> – 5:30 PM	19 <i>S. Frideswide of Oxford, V.</i> Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	20 <i>Feria</i>	21 <i>S. Hilarion, Ab.</i> Evensong – 5 PM
					Diocese of Wichita Fall Gathering, S. Elijah's, Oklahoma City	
22 TRINITY XVIII Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM <i>Anglican Chant</i> Matins – 9:45 AM High Mass – 10 AM Evensong – 4 PM	23 <i>Feria</i>	24 S. RAPHAEL, ARCHANGEL Matins – 7 AM Mass – 7:30 AM	25 <i>Ss. Chrysanthus & Daria, Mm.</i> VISIT OF H.G. BISHOP BASIL Matins – 9:30 AM Mass – 10 AM Evensong – 6:30 PM	26 <i>S. Evaristus of Rome, BM</i> Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	27 <i>Vigil of Ss. Simon & Jude</i> Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	28 SS. SIMON & JUDE, APOSTLES Matins – 8:30 AM Latin Mass – 9 AM Class – 10 AM Evensong – 5 PM
29 CHRIST THE KING Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM <i>Anglican Chant</i> Matins – 9:45 AM High Mass – 10 AM Evensong – 4 PM	30 <i>Feria</i>	31 <i>Vigil of All Saints</i>	1 ALL SAINTS' DAY Matins – 7 AM Mass – 7:30 AM Mass – 12 NOON Evensong – 4 PM Mass – 6:30 PM	2 All Souls' Day Matins – 7 AM Mass – 7:30 AM Mass – 12 NOON Evensong – 4 PM Mass – 6:30 PM	3 <i>Within Octave</i> Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM	4 <i>Within Octave</i> Matins – 8:30 AM Latin Mass – 9 AM Class – 10 AM Evensong – 5 PM

Saint Bernard on the Psalm '*Qui Habitat*' and the Holy Guardian Angels

For he shall give his Angels charge over thee, to keep thee in all thy ways. They shall bear thee in their hands, that thou hurt not thy foot against a stone. — PSALM 91

HE hath given his Angels charge over thee.

A wonderful graciousness, and a wonderful outpouring of love. For who hath given charge? And what charge? Unto whom? And over whom? Let us carefully consider, my brethren, let us carefully hold in mind this great charge. For who hath given this charge? To whom belong the Angels? Whose commandment do they obey, and whose will do they do? *He hath given his Angels charge over thee, to keep thee in all thy ways, and that not carelessly, for they shall bear thee in their hands.*

The Highest Majesty, therefore, hath given charge unto Angels, even his Angels. Unto these beings so excellently exalted, so blessed, so near to himself, even as his own household, unto these hath he given charge over thee. Who art thou? *What is man, that thou art mindful of him? or the son of man, that thou visitest him?* Even as though man were not rottenness, and the son of man a worm. But what charge hath he given them over thee? *To keep thee in all thy ways.*

What respect, what thankfulness, what trust, ought this word to work in thee! Respect for their presence, thankfulness for their kindness, trust in their safe-keeping. Walk carefully, as one with whom are Angels, as hath been laid in charge upon them, in all thy ways. In every lodging, in every nook, have reverence for thine Angel. Dare not to do in his presence what thou wouldst not dare to do in mine. Or dost thou doubt whether he be indeed present, because thou

seest him not? What if thou heardest him? What if thou touchedst him? What if thou smelledst him? Behold, not by sight alone is the presence of things made manifest.

Let us also, brethren, dearly love his Angels, as them with whom we are one day to be co-heirs, and who in the meanwhile are leaders and guardians set over us

by the Father. With such guardians, whereof shall we be afraid? They that keep us

in all our ways, can neither be conquered nor corrupted, far less

can they corrupt. They are trusty, they are wary, they are mighty. Whereof shall

we be afraid? Only let us follow them, only let us

cleave unto them, and we shall abide under

the shadow of the Almighty. As often then

as the gloom of temptation threateneth thee, or

the sharpness of tribulation hangeth over thee, call

upon him that keepeth thee, thy Shepherd, thy Refuge in

times of trouble, call upon him, and say: *Lord save us; we perish.* §



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